

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC
LECH 4:11-14

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

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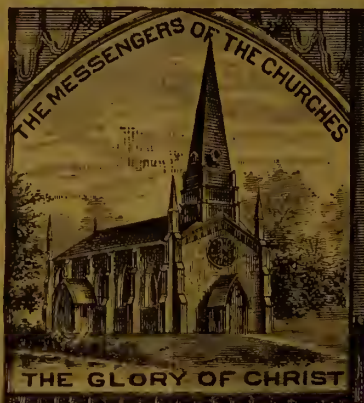
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Reformed Presbyterian Church, U. S. A.

TERMS:

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1898.

3.

QUESTIONS OF THE HOUR.

SHOULD WE HAVE A DENOMINATIONAL SOCIETY?

Rev. J. W. Sproull, D.D., Allegheny, Pa.

At the last meeting of Synod, incidental reference was made to this subject. Since then articles in favor of such a movement have been published. In all probability an effort will be made at the next meeting to effect an organization. It is well that the subject be discussed. We shall then be ready for action.

By denominational, or "young people's societies," are meant societies "organized on a denominational basis," "the basis for interdenominational fellowship to be settled by the authority of the Church to which they belong," and in accordance with "the principles which govern the interdenominational fellowship of the Church as a body." The action of the last Synod makes plain what this means. Such societies when organized shall not have fellowship with any that do not conform to our mode of worship, viz.: The exclusive use of the book of Psalms in praise, and the exclusion of instruments of music.

The chief argument in favor of the organization of a denominational young people's society is—the welfare of our young people. They are not made acquainted with our distinctive principles and practices as they should be. "The culture and training" of the young are in danger of "being entrusted

to an interdenominational society." In a number of congregations the Y. P. S. C. E. has been organized and will likely soon be in others, unless we have a society of our own. Other denominations have been obliged to provide in self-defense denominational societies for their young. Why should not we?

With the object in view by those who favor this movement, we all are in hearty sympathy, and were we satisfied the plan proposed would best accomplish this, we are sure there would be no objection to it. For my part, however, I am not willing to admit that all former methods to reach our youth are a failure. The truth is, parents and pastors are largely to blame for the defective training, and with them is the remedy. No new organization can take their place, however excellent it may be.

There are dangers necessarily connected with all young people's societies. There is not one to-day in which are not manifested hurtful tendencies. Those brethren would not be far wrong who oppose them in any and every form, were it not that they fail to take into consideration the fact that these societies are already in existence, and by an inevitable law will continue to multiply. Now, do we need any new ones? The organization of a denominational society means one more society in each congregation, in each Presbytery, and perhaps a synodical one. Our Church extends from the

* Read before the Fourth Annual Convention of the Y. P. S. C. E. of Pittsburg Presbytery, November, 1897.

Atlantic to the Pacific, from New Brunswick to Alabama. Our congregations number 116, and members 9,830, or an average of 84 to each congregation. There are in connection with the Church, the W. M. Societies, Men's Missionary Societies, Young People's Bands, Children's Bands, S. S. Associations, Teachers' Meetings and C. E. Societies. In every congregation is one or more of these. Besides, there are Presbyterian organizations composed of representatives from these. In this Presbytery there are no less than four, each of which meets annually. All of these are strictly denominational, observing distinctive practices and emphasizing distinctive principles. The need must be very great that will justify the organization of one more. Have we not machinery enough?

Besides, what would be the probability of success if the attempt were made? Notwithstanding the earnest efforts of the women to organize missionary societies in congregations and Presbyteries, there are but few in our eastern congregations, while many of the western are without any. There are but three or four Presbyterian in the whole Church. The attempt to organize a Synodical was abandoned. The distances, the expense, the difficulty providing for entertainment, etc., were successfully urged as reasons for not going on with the organization. For the same reasons, some questioned the wisdom of continuing the Presbyterian societies. What probability of success would there be in the case of a new organization, for which there is no felt need? Certainly it has not found expression. I have not heard a single pastor who has a flourishing C. E. Society in his congregation express it, while I have heard a number say there is no need. So far as I have been able to learn, no demand comes from those who are most in touch with the young for such a society.

There is a mistake in regard to the basis upon which denominational societies are organized which ought to be corrected. With the exception of the Epworth League, there is not one formed on the basis suggested for that of the R. P. Church. Not one attempts to interfere with the widest interdenominational fellowship. They are organized to help all kinds of young people's societies within the denomination. Let me use the C. U. of the U. P. Church as an illustration, as it has been highly commended. "Each congregation is allowed to organize as a C. U. or a C. E., or under any other name. They are all recognized in our Presbyterian societies and in the General Institutes on the same footing. There has never been brought to bear any pressure to have the societies organized as C. U. There is no attempt made to prevent interdenominational fellowship. The Y. P. S. C. E. has all the privileges in the Presbyterian conventions and General Institutes the C. U. has, and in addition they may join the State or General Convention of the Y. P. S. C. E., and they do." To a denominational society of this kind no one objects. But we have such already. That is exactly what this is and what the other Presbyterian young people's societies are, only we are a little more restrictive—more denominational. By such meetings as this we are now holding, all our young people's societies are most admirably conserved in a permanent organization. Where is, then, the need for another of the same kind?

This brings me to the objection urged against the C. E. Society. By tolerating it, do we entrust "the culture and training" of our young people to "an interdenominational society"? The C. E. Society is, first of all, a denominational society, and, in our Church, under the control of session. As long as it is loyal to C. E. principles, it cannot be any-

thing else. The members are individually pledged to be loyal to their own church and are "amenable to no other authority." The United Society has nothing to do with the local societies, lays no taxes on them, assumes no control. The general meetings are mass-meetings, so arranged that each denomination has its own rallies. No other great organization shows such respect to denominational differences. I have never met any pastor in our church, or any other, in whose congregation is a flourishing C. E. Society, that has noticed any tendency in it to lead members away from what is distinctive in principle or practice, while I have heard testimony from a number to the very contrary.

It is objected that hymns and instrumental music are used in the worship in the State and National Conventions. That is true. But they are not used in the denominational rallies unless the denomination so decides. Our members belong to different organizations which use in their public gatherings hymns and instrumental music, the W. C. T. U. for instance. They sustain a far closer relation to these conventions than do the members of the C. E. Society to the State or National gatherings. The former are delegated and so responsible for what is done. The latter are not. They are no more responsible than is any one who attends any mass-meeting, for these annual gatherings are not delegated bodies. This ought not to be forgotten. As long as our mothers and wives and daughters are allowed to attend the conventions of the W. C. T. U., there cannot be urged consistently, because of instrumental music and hymn singing, any objection against their attending the C. E. Conventions. Indeed, the only consistent course is to neither go nor allow others to go where hymns and instrumental music are used in the service of praise.

It is a good thing to emphasize denomi-

national differences. It is a good thing also to emphasize the fact that all Christ lovers have far more in common than are these differences. In this age of activity, when so much is to be done, and there are such splendid opportunities for all to engage in work for Christ, it is our duty to proclaim the common brotherhood, and, wherever and whenever we can consistently, engage in common work. The C. E. Society affords an opportunity afforded by no other organization for this. The position it has taken on the headship of Christ is most gratifying. Some of the utterances heard at the conventions are such as until lately we have been accustomed to hear only from R. P. pulpits. It seems as though the 46,947 local societies and the 2,816,620 Christian Endeavorers are about to make a forward movement in favor of the crowning of Jesus as King. Is this the day and this the hour for Covenanters to refuse to co-operate in so glorious an undertaking?

This whole theory of a denominational society, in order to preserve denominational existence, rests on a radically wrong basis. Church members who are so, simply because they have been so hedged in and guarded that they have never had the opportunity of coming in touch with Christian men and women of other denominations in their Christian life and work, around whom is built a great big wall, lest possibly they might look or step beyond, are not the kind to do valiant service for God. Either they will be dwarfed intellectually and spiritually, or else they will live in a constant state of fuming and fretting, or else they will make a break and go to the other extreme. This is not the day for Chinese walls, however useful they may have been at one time. These are the closing years of the nineteenth century, not of the sixteenth.

An attempt to organize a denominational society on a different basis than that we

have, more restrictive and exclusive, I fear, will occasion friction. Those who believe there is no need for such, no good to be accomplished by it, that it will interfere with a liberty we have always enjoyed, will not be likely to give up the organization that is proving to be of advantage that this new candidate for favor be tried. Possibly, nay, probably, as the result of the attempt there will be found in the same congregation two societies antagonistic, necessarily, to one another. Or in the same neighborhood one congregation will have a society organized on a basis so different from that

of a sister congregation near by that the two cannot affiliate. What will result? Will there not be distrust and contention? Can it be otherwise?

These are some considerations that have suggested themselves to my mind on this subject. In view of them and of others which will suggest themselves to you, and which there is not time to mention, I reply to the question you have asked me to discuss, that with the light I have, I cannot see any sufficient reason why we should have a denominational society.



At the Fifth General Council of the Alliance of Reformed Churches, held in Toronto, Canada, in 1892, Rev. Dr. David Burrell, of New York, delivered an admirable address, in which he urged as one reason for accordng a cheerful support to the Y. P. S. C. E., and kindred agencies doing Christian work, that they are INTER-DENOMINATIONAL.

"Two results," he said, "are sure to follow. On the one hand, a more sincere and reasonable denominational loyalty. And this will be as it should be. The obliteration of divisional lines between bodies that agree on fundamentals, differ as to details, is a Utopian dream. If that is what 'Church union' means, it will never be realized. It was not God's purpose that rational beings should feel and reason in uniform or identical grooves. 'Many men—many minds' is written in psychology as well as in copybooks. We are gregarious by nature. Were the Lord's sheep to be shut up for a season in one enclosure, at the signal of release they would all go scampering back to their own succulent pastures. Denominationalism is interwoven with the very fibres of the human constitution. We are prepared to say, therefore, that if these subordinate guilds weaken the bonds of denominational fealty, our sympathy and countenance might wisely be withheld from them. But precisely the contrary is true. These societies claim to be, and practically are, neither NON- nor ANTI-, but INTER-denominational. Their open and avowed purpose is not to break down, but encourage and strengthen ecclesiastical loyalty. The mingling of one with another of necessity stimulates inquiry as to points of difference, while bringing into yet bolder and more glorious relief those fundamental verities which are common to all.

"The result is bound to be a denominational adherence, based not on heredity or environment merely, but on the wise conclusion of brain and conscience. The foregleams of this ideal order are already visible. The average member of any one of these inter-denominational guilds is a better Baptist, a better Methodist, a better Presbyterian than his father; because he can give a more lucid explanation of his being what he is.

"At the same time we emphasize, as another resultant of this movement, a more prevalent and deeply rooted regard for the essential oneness of Christ's body. Time was when good men 'solved all controversies by infallible artillery.' To-day the differences of opinion are as great as ever—probably greater—but the rancor and bitterness are gone. The fraternal bodies which, within the last few generations, have gone to and fro between the opposing lines with flags of truce and messages of sympathetic intercourse, have contributed largely to this common peace. Communion is bound to breed concord. 'Friend Oliver,' said prim George Fox to the Protector, 'if thee and I could but meet oftener we should understand and love one another.' . . . This is the truth which our sons and daughters are learning to-day. . . . Our fences are in good repair—as they should be: for fences make good neighbors—but we are coming to see that it involves no sacrifice of principle for a man to shake hands across the topmost rail and say, 'Good morrow, friend.' It is not divergence of opinion that holds men asunder; it is keeping to themselves in an exclusive sanctity, and refusing to speak when they pass by. The various denominations of the Church of Jesus Christ have enough in common to make them friends forever. For there is one Lord, one faith, one baptism, one God and Father for all. And it is at length, by conference on common ground, that they are finding these things out."



NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—In a private letter, dated January 7, 1898, Rev. James S. Stewart says: "Please accept thanks for the provision made for the house at Guna-imia. As I have already written you, the work was brought to a sudden standstill by the arrest of our evangelist and others of the village, but we intend after awhile to make another start and finish, if possible. We are to have a new governor in a few days. No one seems to know much about him, but we hope he may be friendly. . . . We hope to learn that the December collections have been sufficient to meet all demands; I dread the cutting down process, and hope the time for it may be distant."

At the last meeting of the Board, Mr. Stewart was granted leave of absence to visit his friends in this country and will make arrangements to leave Syria early in May. He will then have been in the field for nine years and a half, and has well earned a brief season of rest.

SUADIA, SYRIA.—In a brief letter, dated Jan. 25, Rev. J. Boggs Dodds says: Our work is moving on in the usual way. This is a real heart sore to us here—"in the usual way"—this is a sad confession to make. O that God would send a mighty wave of sorrow for sin to this sleeping people!

MERSINA, ASIA MINOR.—Most cheering news reaches us from this field. On the testimony of three witnesses, whose letters are before us, the little congregation has recently enjoyed a most refreshing season of communion. The administration of the Lord's Supper on the third Sabbath in January was preceded by nearly three weeks of united prayer. These special services were held, at the suggestion of Dr. S. A. S. Metheny, in the houses of the

brethren, instead of the regular place of meeting, and the attendance was large. Miss Sterrett says that she counted fifty one evening, and there were at least ten more on the porch whom she could not see. And Teacher Hanna Boulad and his wife write, in a letter to Mrs. Metheny, that "great zeal and concern were manifested. . . . At every meeting the place was full, and we pray that the Lord will be with us, and we hope that you, too, will pray for us to God, in whom only is perfection." On Thursday night, immediately preceding Communion Sabbath, Rev. H. Easson, of Cyprus, who had arrived on the French steamer in the morning, "preached us a sermon," to quote from Mr. Dodds' letter, "on Romans 5:8, which was very highly appreciated, as were all his services during the time he was with us."

"Thirty-eight communicants sat down at the table of the Lord. One was a Moslem, and there were quite a number of Fellahs. One who had lapsed was restored to full privileges. Remza Deeb was received on certificate from Latakia congregation, and six persons were received on profession of faith—two children of M. Yusef, of Tarsus; George Abel, an English boy; an Armenian lad about fifteen years old, and a man and his daughter from Tarsus."

The letter from M. Boulad and his wife to Mrs. Metheny closes with these touching words: "In his preaching during the time of communion, Mr. Dodds referred to him who has gone from us, and his eyes and those of Mr. Easson and Dr. Metheny overflowed with tears. He pointed out in his discourse that this was part of the fruit of his labors, and reminded us that he was that day present with us in spirit, and this we believe."

Among the communicants was Zahra Ibraheem, Telgie's sister. "When she was taken away," says Miss Sterrett, "I never expected to see her again. Poor Sophia, her sister, is still kept at Constantinople, and Zahra says she is so timid that she is afraid to do anything that might displease the Pasha's household. Recently I read a letter from her to her aunt, and I remember there was a sentence like this: 'As I write my eyes are dimmed with tears, and I pray the Lord that He will return me to Tarsus.' . . . May the Lord keep the poor girl from faltering in her faith. Remember her in your prayers."

CYPRUS.—The following letter is from Dr. W. M. Moore, of Larnaca, and is specially addressed to the young women of the Church, who contribute annually towards his salary as their missionary:

Since our return from Sefkana, I have been very busy studying Greek and preparing some gospel addresses in that language. As there was an epidemic of small-pox in the town, I had decided not to hold any meetings until after the New Year. But some patients would come, and we began earlier in a quiet way. We have had an average audience of about fifteen at each clinic.

I had determined, a few weeks ago, to try what could be done by visiting some of the outlying villages, and as yesterday (January 16th) was a feast day, our teacher and I agreed to use that day for an experimental trip. Mr. Demetrius was on hand at 7:30 A. M., and, putting drugs, books and dinner into the buggy, we set out for a village called Kitium, reaching that place about 9 o'clock. We went to the largest coffee-house, but found that the people were yet in the church, and consequently we had to wait until they had finished their devotions. The services were

rather long, as it was the day on which, they say, Jesus was baptized.

Soon, however, they began to come, two or three at a time, and by 10 A. M. we had around us 75 or 80 people. Among them were three priests, two of whom wanted medical service. I examined a few by way of encouragement, and asked them to wait until I got my medicine out. I then told them I wished to talk to them a few minutes before we began work. Giving a Greek testament to the priest who stood nearest me, I asked him to read Matt. 25: 1-13. He seemed to be very much embarrassed, and began to call for some one. I relieved him by saying that Mr. Demetrius would read it. Afterward I gave this priest a tract, which he tried to read, but evidently was unable, as he requested a young man to read it. Two of the priests remained and listened to all I had to say. Our extemporaneous speeches have to be made through an interpreter, and our teacher is becoming very well trained on that line.

I then spent about an hour with sick folks. Our audience was as large as ever and the teacher suggested that I read to them an address I had prepared in Greek, on the words, "I am the bread of life, etc." So I told them that if they would wait until I had visited two patients, who were said to be too ill to leave their beds, that I would try to talk some Greek to them when I came back. On our return we found all waiting. To our joy, both priests remained and listened attentively. When I was about half through, I found that the priest who could read was standing looking over my shoulder at my note paper. All seemed pleased, and one priest said to the teacher, "Why, that man is a Christian!" Naturally I felt very much flattered and hoped he was right, and that, if not now, the day might come when the same could be said of all who heard us yesterday.

One of the priests took care of my horse, and was very kind. We then ate our dinner, and afterwards saw a few more who were ill. The people thanked us very much for coming to see them, and we were home again at 3:30 P. M. This was a day of real pleasure, and, as it is our first trip of the kind, we feel greatly encouraged, and trust that God will bless his word, even though delivered in a very imperfect manner.

Possibly you will be interested in our Greek teacher (D. S. Demetrius). He is a young man with whom I became acquainted soon after coming to Cyprus. He came to me as a patient, and then with a number of other patients as interpreter. Afterwards he proposed to give me lessons in Greek, agreeing to come to my house an hour each day for \$1.25 per month. His object was to improve his English. I found him an excellent teacher. I often tried to get him to talk on some religious subject, but I could see that he avoided that kind of conversation. However, he came to the English service on Sabbath. When we returned from Sefkana, we engaged him to teach both Mr. Easson and myself Greek, and he was to do any translating we required. He wished to give me my lessons out of the schoolbooks which they have in Greek schools on the island, but I insisted on using the Greek New Testament, as that was the Greek that I wanted to know in Larnaca. Of course he yielded but, as could easily be seen, with some measure of reluctance. Before long, however, we saw that he was becoming interested, and he began to ask many questions. He now attends both the Greek S. S. class and the English preaching, and listens with much interest to Mr. Easson's sermons. He is now disputing with the Greeks about their feasts, fasts and saint worship. And nearly every time he comes to give a lesson, he has some question to ask. He was very much pleased with our

work yesterday. He shows a desire to teach those around him as a sense of duty, and this disposition to missionate without money is a rare and priceless pearl among native brethren. We ask you to pray for this young man that he may be raised up as a helper to us. Whether he is ever led to join our church or not, I believe that God has used him, and is using him, to break down prejudice and to teach some, at least, the true purpose of our work.

He has a very good education, and is well qualified to be of assistance to us. We have tried to teach God's word, and rely on Him to make it effectual. Offer for us in the morning and evening sacrifice.

Rev. Henry Easson writes, in regard to material for his new building, that he may require 500 or 600 more stones, or about £5 worth, and that there is lumber enough on hand for the doors and windows of three rooms. His only trouble has been that, while he needed about six laborers to wait on the builders, there were so many more poor Armenian families needing bread that he had to give work to more men. "I employed them," he says, "in grading the hill around the house, and have expended over £20 of the Armenian fund in this way." And he adds: "Even now I can't stop, though the money given for this purpose is almost gone. When a man comes and tells me that his children are hungry and crying for bread to eat, I can't send him away as long as I have a cent left. Is there no one who is willing to give as much for food for these poor people as they spend on their own families at the holiday season?"

Mr. Easson reports 25 pupils at the school for the children of Armenian refugees, and a larger attendance at both preaching and Sabbath school than last year.

NEW HEBRIDES.—Through the kindness of Dr. J. G. Paton, we have received a copy

of the proceedings of the General Assembly of the Presbyterian Church of Victoria, which met at Melbourne, November, 1897. We take the following paragraph from the Foreign Mission Report:

"By the divine blessing the year has been one of much encouragement in the work on the various stations in the New Hebrides. The light has at last broken through the darkness of Tanna's degraded children, and harvest work begins to follow the tearful sowing and patient waiting of more than a quarter of a century. The natives are crowding to Mr. Frank Paton's services, and thirteen candidates for baptism manifest very clearly the working of God's Holy Spirit in earnest faith and love towards Christ, and new lives full of compassion for their perishing brethren. At Mr. McKenzie's second station on Santo, twenty-two miles from the first, the natives have built a church and school capable of holding 300 persons, and have gratuitously supplied the native teacher and his wife with abundance of food. Dr. Bowie (supported by the J. G. Paton Fund Committee) has been successfully settled at Hogg Harbor, Santo, and will soon have his assistant to aid him. Dr. Agnew (favorably known to many by his evangelistic labors here), though unable to settle on the islands this year, owing to family reasons, visited the New Hebrides, was accepted by the Synod, and selected a site on Walo, an island with a population of about 1,000, north of Mr. Gillan's station."

It appears from its minutes that the Assembly agreed to defer final deliverance in regard to a new "Dayspring" for a year. Fuller information, direct from Dr. Paton, is expected in a few days.

RAROTONGA.—The islands of the South Seas, which have been Christianized for two generations, are passing through a critical stage. Commerce with the outer world is carrying back its civilization with

its vices. The moral sense among the people is yet imperfectly developed, and, consequently, drink, when indulged in, rapidly produces harm; personal purity is easily destroyed, truth is lightly regarded. Rarotonga first heard the gospel from the lips of the saintly John Williams in 1823, and soon became Christian. It claims today a population of 2,400, 1,600 of whom are true Rarotongans. It is the seat of the parliament for the group of the Cook Islands, six in all, the chiefs of which form the government, with Queen Makea, of Rarotonga, as permanent head. Each island, however, has a council of its own for the purposes of local self-government. The five villages in the island have each their church, schoolhouse and manse, built and kept in repair by the people of the villages. The people pay their own pastors, and contribute to the London Missionary Society. Since 1839 there has been an institution for the training of native pastors, and in its day it has sent forth 536 men and women to evangelize the heathen of surrounding islands. During the past year twenty-eight couples were in the institution, seven of whom left for New Guinea at the end of December. This is a good record. But the missionaries that labor in these islands are anxious, and long to see the Polynesian under true self-government, making upward advances towards righteousness of conduct, loftiness of purpose, strength of character, and all that goes to make true manhood.—*Missionary Record*.

IRELAND.—The following letter from a brother well and favorably known in this country will be read with interest:

FEB. 1, 1898.

To the Editor OLIVE TREES:

DEAR SIR.—The most striking feature of the present condition of our Church in Ireland is its great need of ministers. Three of our congregations (self-support-

ing) are without pastors. One of our ministers, Rev. M. Hodge, has been in poor health for about three years, and is not able to preach. The Rev. W. S. Ferguson, through old age and its infirmities, resigned his congregation three or four years ago. His love for the work and the Church's need constrained him to preach in different congregations for some time after his resignation. But his strength has not been equal to undertaking any work this winter. Then we require a man to go to Australia and carry on the work of our Church begun and carried on for forty years by the late Rev. A. M. Moore. Our Foreign Mission work might be enlarged if we had men to send forth. And we have no prospect of any increase of our ministerial force for two years, unless it comes to us from your side of the Atlantic. The American Church has received ministers, elders and members from the North of Ireland. There is need that the current should now flow in the other direction. Some of the students of your Theological Seminary have written inquiring about our need, and the conditions of work here. We can give work to four licentiates, full time, here; and shall welcome to our aid at least that number of good and worthy preachers of the Word.

Nearly all the other churches in Ireland and Scotland are in a quite different position. They have more licentiates than they can give work to. The Presbyterian Church in Ireland has between 60 and 70 licentiates, and not more than 10 vacancies. The Free Church of Scotland and the United Presbyterian have an oversupply of young men, too. The Eastern Synod (New School) Reformed Presbyterian Church in Ireland is relatively worse off than we are, as they have had no young men preparing for the ministry for a considerable time. It should be stated that we have a goodly number of young men pursuing studies

with a view to the ministry. The writer knows of at least eight. But none of these will be sufficiently advanced to enter the Theological Hall for two or three years. We understand that you have a large staff of licentiates and students over there—more than you can give preaching to. There is need for more men here. And only one week between New York and this.

Yours, etc.,

J. LYND.

AT HOME.

ALLEGHENY, PA.—Faith Chapel Sabbath School, of Central Allegheny R. P. congregation, held their annual holiday entertainment Tuesday evening, Dec. 28. The enrollment for the year was 318; average attendance, 202. The school is paying \$40.00 per year toward the education of a little girl in the Syrian Mission, by the name of Rema Halafa. A collection is taken up each quarter to be devoted to missionary work. The missionary collection taken up Dec. 26 amounted to \$20.00.

The Junior C. E. Society of Faith Chapel celebrated their third anniversary on Tuesday evening, Jan. 18. The exercises consisted of songs, recitations, etc., by the Juniors, after which they served refreshments to all present, about two hundred in number. The society was organized three years ago by Miss Isabel Edgar, now Mrs. A. J. McFarland of Kansas City, then a teacher in the Sabbath school, and its honored superintendent until last May, when she was married. It is now in charge of Mr. A. A. Samson, Miss Tillie Lampus and Miss Ernestine Orth.

Com.

The Pittsburg Presbytery will meet in the Allegheny R. P. Chapel, Tuesday, April 12th, at 10 A. M. J. S. MARTIN, Clerk.

BOSTON, MASS.—Elder John Greer, of the Second R. P. Church of Boston, died on Sabbath night, Jan. 30, 1898. He was born in Ireland, came to America when

he was 30 years old, and, with the exception of a short stay in Philadelphia, he has spent the last 50 years in Boston. He was one of the original members and elders of the First R. P. Church of Boston. He was also one of the originators of the Second Church of Boston, and during the 26 years of its history has served as a ruling elder. He was a quiet, faithful, Christlike man; a wise, prudent and helpful counsellor; a prompt, regular and happy worshiper in God's house; a considerate, cheerful and tender-hearted husband and father.

J. M. FOSTER.

The L. M. S. of the Second R. P. Church, Boston, held their fifth anniversary on the evening of November 18, 1897. The devotional exercises were conducted by our President, Mrs. Foster. A very interesting and instructive address was delivered by Rev. J. M. Foster on mission work in general, and Mr. S. P. Faris gave an appropriate talk on the work among the Chinamen of our city.

The society, during the year ending November 1, 1897, has held ten regular and two called meetings. Our work has been similar to that of former years, trying to raise money for missionary purposes, or in any way that we could, aiding in mission work. Two barrels of clothing have been prepared and sent to the Southern Mission during the year, and a kind acknowledgment received from Mr. McIsaac in return. We now number twelve, having lost two members this year. The agent of death has entered our midst and removed from time to eternity our beloved sister and co-worker, Mrs. Drummond. She was a faithful, earnest member; and, although, for the past year, on account of the infirmities of age, she had not been present at many of our meetings, she was ever ready to aid us by her contributions and prayers. She was a devoted Christian who sought to reflect Christ in her life both by precept and ex-

ample. Her death removes from us one of those beloved and honored women who in their quiet and beautiful Christian life give strong evidence of their acceptance of Christ. Her life-work was finished, and she only obeyed the summons of the Master, "Enter thou into the joy of thy Lord." May we all be more active in the service of the Master, and as the years speed by, let us press forward with renewed energy and consecrate our lives anew to His work.

MRS. NELSON B. MORTON, *Sec.*

Receipts.....	\$22.39
Disbursements.....	12.85
Balance in treasury.....	\$9.54

MRS. JAMES GREER, *Treas.*

BEAVER FALLS, PA.—The Sabbath School of College Hill congregation is growing rapidly under the superintendence of Mr. Fred. Ransom. The day is not far away when we will have to finish the basement of the church to make room for it. The Y. P. S. C. E., which includes many members from other denominations, is in a flourishing condition. One of the great advantages of such a society is that it introduces the boys and girls to active church work. It is an unmixed joy to see mere boys and girls lead in the devotions of a large meeting. It puts them thus, by an acted-out profession, on the side of Christ.

Timidity, which keeps many a mouth sealed, flies away, and the tongue once loosened in the service of Christ, leads on to an *active* course, which the dumb Christian never has the courage to follow.

Dr. H. H. George, assisted by Mrs. George, has just finished delivering a course of four illustrated lectures in the Beaver Falls Church. The first evening was taken up with an illustrated definition or analysis of the Kingdom of Christ, and the following three evenings were devoted to reforms radiating from this central idea. Temperance, marriage and divorce, and the Sabbath reforms all had their place. If

there is a young people's society in the Church that wishes to do a good thing in an easy way, let it arrange for a course of these stereopticon lectures. We do not know of any way in which these reforms can be popularized better than by these picture lectures. Some of the illustrations are very vivid and tell more to children in a minute than they could get from a whole sermon of words. While the lectures are not, in any sense, denominational, they give a theory and explanation of the kingdom, the logic of which leads every thinker squarely and inevitably to the position of the Covenanter Church on the subject of the Kingship of Christ. The audiences increased until the house was full the last evening.

Com.

The Daily Tribune, of which some one has kindly sent us a copy, speaks of these lectures in the highest terms. It says: In a most graphic manner and with vivid pictures upon the screen, the relationship of the individual, the family, the Church and the State, was shown to be subordinate to Christ. Christ's Kingdom cannot be established successfully until all these institutions become permeated with His Spirit and submit to His authority. . . . It was one of the most complete and educative presentations of this subject ever given in this city. The moral and spiritual tone was elevating all the way through.

CINCINNATI, O.—Once more we have had to say farewell to a member of our congregation. The C. E. Society called the congregation to meet in the lecture room of the church on the evening of January 31st, to express their interest in Mr. C. M. Smith, as he leaves us to go to Cedar Lake congregation as their chosen pastor. Elder Pool presided, and made a fitting address, presenting, as a token of love, a desk and ink-stand for the study. Miss Patterson read an appropriate address, bidding good-speed to the young ambassador for Christ.

The occasion was made enjoyable by refreshments, music and social intercourse. The brotherly feeling of the two farewell meetings and the solemn and loving words spoken have given us courage to go onward in our struggle to keep the banner of the covenant afloat in this city. We feel that God has honored us in taking the two young disciples from our number to carry the ensign of our enthroned Redeemer to the front. We hope and pray that Louis Meyer and C. McLeod Smith will render a good account to Him who has called them.

J. C. SMITH.

CLARINDA, IA.—The pastor writes that interesting social meetings were held in the Reformed Presbyterian Church during the week of prayer. Immediately following each prayer service was a sermon bearing on the topic suggested at the close of the program of the Evangelical Alliance. Special emphasis was laid on the claims of our own Foreign Missions. In all these services Dr. J. M. Littlejohn rendered able assistance.

FAYETTEVILLE, PA.—By the death of Elder Robert McCoy on Jan. 21, Conococheague congregation is disorganized. This is the oldest congregation in the Church, organized in 1742, and passed safely through all the defections and discouragements of 156 years of history. Elder James D. Kennedy is the only officer remaining.

HOUSTON, ILL.—Mr. Joseph Mathews, who died January 20th, in the seventy-third year of his age, was a highly respected deacon of the Old Bethel congregation. His trust was in the Saviour, who had given him strength to endure great afflictions. The congregation feels deeply the loss. He is the fourth member death has claimed in less than seven months.

Com.

IDANA, KAN.—A Christian citizenship league was organized at Idana January

28th, officered mostly by members of the Hebron congregation.

We hold public meetings every week. These meetings have been very interesting, and afford an excellent opportunity for Covenanters to present the claims of Christ.

Our C. E. Society, last Sabbath evening, took up a collection for the suffering in Cuba, amounting to \$10.00.

Our Mission Band, during the year 1897, raised about \$16.00 for the Foreign and Indian Missions.

W. S. FULTON.

In this connection Treasurer Walter T. Miller acknowledges, with special pleasure, the receipt of \$9.50, through Rev. W. S. Fulton, being the contribution of the Mission Band of Hebron, Kansas, congregation.

This money was earned by the children of the Band, and surely a grateful offering for the Master's cause carries blessing to the receivers and leaves blessing to the givers.

KANSAS CITY, MO.—The marriage of Miss Emma McNaughton, of 716 N. Garrison Avenue, St. Louis, Mo., and Mr. Albert R. Miller, of Kansas City, was celebrated at the Pilgrim Congregational Church, December 24th, at 7:30 p. m., Rev. Dr. Burnham officiating. The bride is a sister of Mrs. Dr. W. Moore, of Larnaca, Cyprus, and also Miss Lizzie McNaughton, of Mersina, Asia Minor. Mr. and Mrs. Miller will reside in Kansas City.

LAKE RENO.—The congregation of Lake Reno tendered a reception and welcome to their pastor elect—Rev. Louis Meyer—the evening of January 26, less than twenty-four hours after his arrival in their bounds. The gathering was at the house of Mr. Alex. Ewing, one of the deacons of the congregation. Miss Roth presided in the formal exercises, which were opened with devotional services. A most hearty welcome was extended to the incoming pastor by Mr. J. L. Ewing, on behalf of the congregation; Mr. J. K. El-

sey, on behalf of the Sabbath school; Mrs. J. L. Morrow, on behalf of the Ladies' Missionary Society, and Mr. Wm. E. Dobbin, who spoke for the young people. Mr. David Campbell and the writer added some remarks. Mr. Meyer was taken by surprise, but he made a feeling and very happy response. These exercises over, tables were laden with an abundance of good things, and all were invited to partake. The evening was spent in a social way, and was very enjoyable, indeed.

Friday, January 28, had been agreed on as the time for the installation of Mr. Meyer. The congregation assembled at the usual hour for public service. The commission, consisting of C. D. Trumbull and J. L. Ewing, was constituted with prayer, and proceeded in the usual manner. The way was found to be clear. A sermon, based on Acts 1:8, was preached by the chairman, who also delivered the charges to both pastor and people. The congregation came forward as one man to welcome him who had, in the name of Christ, been installed their pastor.

The following Sabbath was another glad day for the people of Lake Reno. On that day most of the people, under the leadership of their new pastor, gathered around the communion table and renewed their covenant with God. Five names were added to their number on this occasion—one from the Irish Presbyterian Church, two from the Methodist Church, and two of the youth of the congregation.

In entering on his work in Lake Reno, Brother Meyer has much to encourage him. He has a united congregation of about 100 members, over forty of whom are young people, members of a Y. P. S. C. E., which meets for prayer and praise every Tuesday evening, and about sixty-five baptized children not yet members. The congregation has a neat and comfortable house of worship, carpeted and papered, with

two rooms, one for public worship and one for meetings of the session and young people. The country around is a beautiful, rolling prairie, and ordinarily quite productive. It is from five to seven miles in the different directions to any other church, so there is room for missionary work. The congregation proposes to build a manse at an early day.

We congratulate Mr. Meyer on his settlement in a congregation and community so well suited to his tastes, and we congratulate the congregation on securing one who is so able and so earnest for their pastor. May the blessing of the Lord attend the efforts and labors of both pastor and people.

C. D. TRUMBULL.

Morning Sun, Iowa, Feb. 2, 1898.

MORNING SUN, IA.—During the past six months, in addition to the regular offering, the Ladies' Missionary Society of Morning Sun congregation, have raised over fifty dollars to assist in removing the Foreign Mission debt. Miss Emma Cuninghame has given two parliamentary drills lately in the society, which were not only much enjoyed, but will no doubt prove profitable. The offices of president and secretary were taken up. Other drills will follow. We are still adding to the membership of the society, and the attendance is improving.

The Reformed and United Presbyterian congregations held union services during the week of prayer. The attendance was very good and the exercises edifying. All entered very heartily in singing the closing psalm: "Behold how good and how pleasant it is for brethren to dwell together in unity."

COM.

NEWBURG, N. Y.—Mrs. Martha Barclay Tweed was suddenly called from her earthly home in Newburg on Nov. 17, 1897. While visiting at the house of her brother-in-law she was taken ill, and be-

fore any of her family could reach her, she passed away. Thirty-five years ago she made a public profession in the Second Reformed Presbyterian Church in Newburg, and was subsequently married to Mr. William Tweed, who afterward became a deacon in the same congregation. Besides her husband, she leaves three sons and one daughter, the eldest twenty years of age, who deeply mourn the loss of one whose place cannot be filled except by the great Friend who is better than wife or mother. In this sad providence may the bereaved husband and motherless children be cheered and supported by Him who is "touched with the feeling of our infirmities," and whose everlasting arms are underneath His people.

J. R. T.

NEW CASTLE. — The Sabbath School Library of Ephrata Mission, under the care of the New Castle congregation, has recently been increased to the extent of forty dollars' worth of choice books. These books are read, not only by the children of the Sabbath school, but also by a large number of the parents of the same; they having the privilege of reading them by virtue of the fact that they are in the home department of the Mission Sabbath School. A weekly prayer-meeting has also been recently inaugurated in the mission chapel. This was the result of a series of evangelistic services held in the chapel during the third week in January. These meetings were well attended and grew in interest each evening. The pastor was assisted by the Rev. G. P. Raitt, of Newburg, N. Y., in these services as well as in the services of the regular congregation during the week of prayer.

The annual report of the superintendent of the home department showed a total enrollment of sixty-three during the year 1897, the one-half of whom were members of the congregation not in attendance at the regular Sabbath school, and the other

half parents of mission pupils in the school, and members of no church whatever. The average number of lessons studied during the year was forty-six, and the average contribution per member eighty-five cents, or a little over twenty-one cents per quarter. Many, even among the non-church members, reported the study of the entire fifty-two lessons, and gave regularly twenty-five cents per quarter. This department of Sabbath school work has proved very successful ever since its inauguration two or more years ago. Already two persons have made application for admission into the church as a result of it.

Mrs. Alexander Stewart, mother of our missionary, Rev. Jas. S. Stewart, had a stroke of paralysis three weeks ago, and has been confined to her bed ever since. For two weeks it was thought she could not recover. She seems to be improving now, however. She can speak a little in a whisper, and her great desire seems to be to be spared until her son James returns. She has always been devoted to him, and for the last six months has been very happy in the anticipation of seeing him in the near future.

COM.

NEW YORK.—The session of the Fourth Reformed Presbyterian Church has prepared the following minute on their former pastor, Rev. James Kennedy, D. D.:

We began our existence as an organization in February, 1870. In November of same year the organization was completed by the Presbytery of New York, through the installation over us of Rev. James Kennedy, of Ireland.

At this time there was but a membership of sixty-two. Under his faithful ministry, the congregation grew into an active and vigorous organization. In consequence of this, with the Holy Spirit as our helper, a great deal of work was accomplished in the locality where we were situated.

Dr. Kennedy came to us in the full vigor of mental and physical power. Nothing could better characterize these years than to say he was a man of growth. It was not long, therefore, ere his attainments as a scholar along biblical and literary lines were recognized throughout our Church. Still, never would this have occurred had not Mr. Kennedy kept abreast of the times in every respect.

It is with pleasure, therefore, we bear testimony to the character of the late esteemed Dr. Kennedy, our pastor and friend, in the following threefold respect:

As a man, he was deeply spiritual in his every-day life. What seemed theory in the pulpit became experience here. On the street, as well as in the home, did he emulate the Christ, "whose he was and whom he served." As far as our knowledge goes, he never lost an opportunity of endeavoring to do good with whomsoever he came in contact.

As a pastor, he was diligent and faithful in ministering to the people of his charge. It seemed to be a matter of conscience for him to follow the Christ-law of service, "A new commandment give I unto you, that ye love one another as I have loved you." During his pastorate over us, he never failed to make a pastoral visit annually on every member of his congregation. He was also a frequent visitor as a counsellor and friend, in times of trouble, sickness, bereavement. Thereby many were comforted, and brought into closer relation with their Master.

As a preacher, he was great and powerful. As an expounder of Scripture, he was keen. As an illustrator of Divine Truth, he was a firm believer in using the natural sciences and all phases of human life. In our church he had few equals in pulpit eloquence and heart-searching power.

As a Session, therefore, be it resolved:

I. That, in the death of Dr. Kennedy, we

recognize the loss of a pastor, a counsellor, a friend. He will long live in our memory, and his name is already enshrined on our hearts.

II. That, to the members of his immediate family, we offer our warmest sympathy. We know they will recognize that for him "to live was Christ, and to die is gain." We commend them to our Saviour's care. May their hearthstone be one where He loves to dwell.

III. To the congregation we would recommend a most earnest endeavor to *live* Christ. Let none of the sheep or lambs be missing, so that both the undershepherd and flock may be reunited on the other shore in the presence of our Shepherd King.

IV. That a copy of this minute be sent to the immediate family of the late Dr. Kennedy. Also that a copy be forwarded to the OLIVE TREES and *Christian Nation* of our Church.

THEODORE MELVILLE CARLISLE, Moderator.

ROBERT McAFEE, Clerk.

OAKLAND, CAL.—The Oakland Mission is yet without a ministerial missionary. All the services that I am trying to give are voluntary. I suppose that the whole matter will go before Synod again. Meanwhile the work is going on and becoming more and more promising. The four women who are in the mission schools are zealous and tireless and hopeful workers. What would they be worth if they were not?

The Chinese Christians of this mission are greatly enthused in the hope that the mission in China will soon need a chapel in the selected fields at Tak Hing, and they are now raising a fund to help to build that Covenanter chapel. They hope shortly to send to the treasury of the Foreign Board what, in China, will be equivalent to \$400, Mexican silver. Besides this, they are talking of starting a fund to build a mission chapel here in Oakland. Such is their faith in the importance and permanence of the

work here; and, no doubt, they will expect the Church in the East to second their movement by the liberality of the people, if not also by the generous action of the Board. What will the OLIVE TREES say to this?

In Missionary Robb's letter in your last number, he says: "We are now in good prospect of securing a faithful Christian worker to stay at the chapel and sell books, and also itinerate the surrounding district." Wouldn't it be well—"wouldn't it be nice"—if that "Christian worker" were one of the Oakland Covenanter Chinese? Quite a number of these are well adapted to such work and, no doubt, would be glad to be employed in it. In the business or commercial world it is an accepted principle that we should patronize home productions. Jesus says: "The children of this world are wiser in their generation than the children of light." N. R. J.

OLATHE, KAN.—The secretary's report of the work of the Sabbath school for the past year contains a few items that may be of general interest. The total number of scholars enrolled was 190. These are taught by a corps of 17 teachers, making the whole number engaged in the Sabbath school work 208, including the superintendent. The largest attendance on any one day was 175, and the lowest was 48, with an average of 158 for the entire year.

The classes of smaller children memorized an aggregate of 5,939 verses of Scripture. The collections for the year amounted to \$152.38, which was distributed among the work of the Church as follows: For S. S. expenses, \$6.55; for Mission S. S. work, \$15.90; for the mission in Syria, \$21.97; for the building in Cyprus, \$50.00; and for the contingent fund of the congregation, \$31.36; for Domestic Mission, \$27.00.

The following officers were appointed

for the present year. T. G. Graham, superintendent; Samuel Galbraith, asst. superintendent; Miss Edith Aikin, secretary; Rutherford Hutchinson, treasurer. It is the custom of the school to indicate by vote the purpose to which the contributions will be given at the beginning of each quarter. The collections of the first quarter of 1898 are devoted to the cause of Foreign Missions.

A feature of the work of the new year is the prominence that is given to the standards of the Church. The reading of a chapter from our Testimony is made a part of the opening exercises of the school. And new interest is aroused in the study of the catechism, by the offer made by the U. P. Board of Publication to confer a diploma on every boy and girl in the schools using their Quarterlies, who will memorize two questions each Sabbath and recite the whole correctly at the end of the year. Several of our classes that would scarcely come under the designation of "boys and girls," have also determined to *renew* their acquaintance with the Shorter Catechism.

David Kenneth, born April 16, 1897, to David and Martha Crozier, and Charles Ellsworth, born Sept. 27, 1897, to James and Jemima Graham, were baptized Sabbath, Jan. 16, 1898, by the pastor.

G. A. E.

PHILADELPHIA, PA.—The Third Congregation held their annual meeting on January 17th. The reports showed the congregation to be in a most flourishing condition, far in advance of anything in the past. All the societies of the church gave highly encouraging reports; but the most satisfactory was the report of the Y. P. S. C. E. This society collected \$522.63, of which \$123.45 has been given to Foreign Missions, and the remainder judiciously used to promote the Redeemer's Kingdom at home, by means of national and social reforms and

active committee work and other equally commendable objects. Indeed, the most satisfactory sign of the times is the manner in which the young people have consecrated their lives and means to the work, not only saving souls, but winning the Kingdom for Christ. The Ladies' Missionary Society cannot be commended too strongly; they have always been the steadfast society in doing their special S. S. work; and last year's was an exceptionally good one. One hundred and eighty-two dollars have been collected and distributed to the various missions of the Church at home and abroad. While the number in the Sabbath school is not large, the attendance, both of teachers and scholars, has been very regular, several not having missed a single day for the year, and the instruction is such as will bear fruit in after years, and develop broad-minded thinking men and women. The collections have been most liberal, amounting to \$335.31, including two special collections to each of the mission schemes of the Church, amounting to \$62.33. The Social and Benevolent Society has done a commendable work by relieving the poor and distressed in the vicinity to the extent of \$151.00 in cash, besides food and clothing distributed from time to time, as distressing cases have been called to their attention and investigated.

This church rejoices in the possession of a Junior C. E. Society, which should never be overlooked or omitted, as its members, together with the Sabbath school, are the hope of the church. It is also reassuring to know that these various forms of activity do not in any manner detract from efficiency of the regular church work, which has been going on independently of the above work.

The board of deacons find themselves with a very comfortable balance of over \$200.00 on hand, after all expenses are paid; and it was decided to add \$100.00 to the pastor's salary. JOHN PURDY, M. D.

Annual report of the Ladies' Missionary Society of the Third R. P. Church, Philadelphia :

We would acknowledge the kindness and mercy of our Heavenly Father to us as a missionary society. While the Angel of Death has been going up and down reaping his harvest, God has not permitted him to enter our ranks during the past year.

At the beginning of the year we had enrolled 65 members. Decrease of membership, 1; increase, 4; making a total enrollment of 68 members.

During the year we held ten regular meetings, all of which were well attended. We gave a social to the members and friends of the society, which proved a joyous occasion. With the assistance of our pastor and his wife, we also gave a Clipping Bee, which was financially and socially a success, the proceeds of which were sent to the Aged People's Home.

Receipts.....\$182.98

Disbursements..... 169.08

By balance on hand..... \$13.00

And now as we feel that God has blessed our efforts in the past year, may we be encouraged to do more and better things for Him in the future, so that each one may hear the Master say, "She hath done what she could."

Mrs. M. CRAWFORD, *Pres.*,

Miss M. McCULLOUGH, *Sec.*,

Miss A. M. JOHNSTON, *Treas.*

PITTSBURG, PA.—Like other city congregations, our members scatter during the summer months, but all return with fresh vigor for the fall and winter work. Our young people's C. E. Society is larger and more interesting this winter than it has ever been, and the young people find full scope for all their energies in the Chinese Mission School, which meets at 2 P. M. and, in much larger numbers, at 7:45 P. M., when the attendance runs from thirty-five to fifty, each pupil requiring a

teacher. We are very proud of this school, believing it is the best in the country, owing to the exertions of its capable and excellent superintendent, Mr. Daniel Chestnut, and his family. We have also in our Sabbath school two large classes of deaf mutes, which always arrests the attention of visitors.

Communion seasons with us are generally "times of refreshing," and are looked forward to with prayers and desires for the outpouring of the Spirit, and as we journey toward the celestial city, we stop to refresh ourselves at these "wells of salvation," like Israel of old, three times a year, viz., on the second Sabbaths of January, May and September. Our recent observance of this ordinance was one of the most precious and helpful we have ever had. Our pastor selects the subject for each of the evenings of prayer, always linking them together, and on this occasion the word "Remembrance" was taken as a center.

"God's remembrance of His covenant," Psalm 105:8; "The Holy Spirit bringing Christ's teachings to our remembrance," John 14:26; "God's book of remembrance," Malachi 3:16; "Remembering our sinful ways," Ezekiel 36:31; and "The Lord's Supper, a feast and service of remembrance." We were greatly helped by our brother, Rev. R. C. Reed, of Walton, N. Y.

The Communion Sabbath has always been as a day of "heaven on earth." Our pastor has for a number of years taken his sermon for that day from "Song of Solomon," and by his wonderful presentation of these inspiring truths our souls are as the "chariots of Amminadab." We hope he will be spared to publish these glorious truths.

We were greatly encouraged by an accession of twelve—two of the lambs of the flock from the Sabbath school, a devout

stranger from the land of Sinim, an adult from the mute class, a family of five from the U. P. Church, and three from the Presbyterian Church. Our congregation starts on a new year thoroughly united and harmonious, all our sub-organizations in excellent working order, a pastor beloved, who feeds us with "the finest of wheat," and many tokens of the Master's presence.

JAS. S. ARTHUR.

PRINCETON, IND.—Our young people are conducting a Mission Sabbath School that meets in the church Sabbath morning at 9:30 o'clock. John K. Peoples is the superintendent, Miss Libbie Stott secretary and treasurer. It was begun nearly two years ago, in accordance with the action of Session who appointed the superintendent. It was, in part, the outcome of a house-to-house canvass made by the combined effort of all the churches. It has fluctuated in attendance and interest as many things do, but just now the young people are taking hold with renewed zeal.

The congregation has recently completed the erection of a stable on the parsonage lot, and to Mrs. M. M. Gregg, of Allegheny, and Mrs. Margaret McFarland, of Medaryville, Ind., is credit due for needed assistance. We thank them. The parson's mare feels duly proud over the attentions that have been paid to her.

The pastors of Princeton decided to observe the week of prayer by holding cottage prayer-meetings all over the city. Accordingly, a schedule was prepared, so that there would be no conflict of meetings. Fifty-five meetings were held the first week, besides the regular meetings on Wednesday evening in the churches. They grew in interest and attendance each day. A second week was arranged for with no abatement of interest, and now we start upon the third week, expecting to close Wednesday evening. Some of the pastors will have a meeting Friday evening. The

Lord has blessed these gatherings to the spiritual quickening of God's people and to the awakening of sinners. May He bless them more and more.

The pastor has been faithfully assisted in these meetings by the young people. We found the "Selections" a great convenience in these meetings.

As most of our congregation live in the country, over half of our meetings were held in the homes of the mission scholars. We found a welcome, and had an invitation to come again. Most of these people never look inside of a church door, but appear glad to have the gospel brought to them. Our young people have voted to devote the first Wednesday evening of each month to this form of work. They will divide themselves into sections, so that two or three meetings will be held the same evening.

A few years ago one of our boys living in the country, a lad of fifteen or sixteen then, gathered about him a few non-church-going neighbors' children every Sabbath afternoon in his home and taught them. His little school grew until they had to move to larger quarters, and so went to the schoolhouse, not far away. Now he, his brother and sister are teachers of classes there, and there are others working with them. A lady of the U. P. Church is superintendent. They used the Bible songs awhile, but recently introduced our "Selections." That boy was Martin Davis. His pastor preaches at their school once a month.

COM.

SOUTHFIELD, MICH.—Treasurer Walter T. Miller has received, through Rev. J. M. McCracken, ten dollars from each of the following persons, all connected with the Southfield congregation, as a memorial to their mother, the late Mrs. Isabella Arthur: Mr. Samuel Arthur, Mrs. Agnes Hanna, Mrs. Grace McKinney, Mrs. Mary Hanna, and Miss Isabella Arthur. The money is

to be devoted to hospital work in Mersina, Asia Minor. Although the hospital has not yet been established, fifty dollars have been forwarded to Dr. S. A. S. Metheny, who will apply it according to the wish of the donors.

STERLING, KAN.—At our annual dinner on New Year's Day about 175 persons were present. The tables were set in C. E. room and in the gallery of the church, and after dinner the children entertained us with recitations and songs. The exercises closing with singing Psalm 133, prayer and a treat for the children.

Mr. Edmond Ronayne, of Chicago, a veteran worker in the anti-secret cause, has just closed a series of meetings on that subject in the Baptist Church of this place, one of the largest and most centrally located in the city. Tuesday evening he discussed the origin of Freemasonry, Thursday evening its claims, and Friday evening its oaths and death penalties. The house was well filled each evening and sometimes crowded, many having to stand. Much do I wish that this brother could deliver these most masterly expositions of this most abominable system of iniquity in every church in our whole land. T. J. A.

WALTON, N. Y.—Mrs. Elizabeth J. Easson Alexander died Nov. 2, 1897. She was a sister of William Easson, Ozark, Mo.; Andrew Easson, Hamden, N. Y.; Belle Easson, Walton, N. Y., and of Rev. Henry Easson, missionary to Cyprus. She was married May 18, 1869, and has left a family of six sons, five of whom are members of the Walton congregation.

We, the members of the L. M. S., of the Walton congregation, wish to express, 1, our appreciation of the many amiable qualities of her disposition. She was a kind and devoted mother, and a self-sacrificing friend. She did not tire of giving her time and strength to others' needs.

2. Our sense of loss at her removal. In

our society she will be greatly missed. She was much interested in mission work in general, and was generous with her services and contributions. One of her last acts was collecting and sending to Cyprus a sum of money for the relief of the destitute Armenians.

3. Our acquiescence in the divine will which called her to higher service for Him, for "through much tribulation she entered the kingdom of God."

MRS. ST. JOHN,
MRS. WM. DOIG,
MRS. R. C. REED,
Committee.

Resolutions of the Christian Endeavor Society of the Reformed Presbyterian Church of Walton, N. Y., on the death of Mrs. Eliza Alexander, sister of Rev. H. Easson, Cyprus, who was called home November 2, 1897.

Whereas, Death has entered our society for the first time, and taken one who had been a co-laborer for over six years;

Resolved, 1st. That, as a society, few in number, we mourn her removal, feeling deeply the loss of her presence, and missing her kindly, genial disposition as she went in and out among us.

2d That we recognize in this death the Master's voice calling us to renewed consecration in His service.

3d. That we pray that these changes may be the means of uniting us more firmly in the spirit of peace and love; that others may be raised up to take the places of those who have gone; and that when the summons is ours we may be found not wanting, but waiting.

4th. That these resolutions be recorded in the minutes of the society, and published in the *HERALD of MISSION NEWS and Christian Nation*.

M. FRANCES SHAW,
JOHN YATES,
MRS. J. T. DOIG,
Committee.

MONOGRAPHS.

KALEIDOSCOPIC VIEWS.

A. was seated at twilight in his comfortable study, luxuriating in the warmth and cheer, half dreamily looking into the fire, when something impelled him to raise his eyes.

Curious! He had not heard the door open, yet there stood a stranger. His first impulse was one of vexation at such an unwarranted intrusion, but, as his eyes met those of the stranger, he rose to his feet.

"Excuse me, sir," he said, "I did not hear you enter, and no one announced you. Did you wish to speak to me?"

"Yes," answered the stranger, in a voice of marvelous depth and sweetness—a voice that seemed properly to belong to that majestic and commanding presence.

"Yes, I have been sent especially to speak to you, because you are a power among your people."

"Will you not, in the meantime, be seated?" asked A., wondering what could be the business which brought this stranger to him.

"You will be fatigued from standing."

The stranger smiled. "As it seems to be the custom in your world to sit, I will do so," and he took a chair opposite A., "but I assure you I do not know what fatigue is. To come to the matter in hand. It is now almost 1900 years since my Master commissioned His servants to go abroad upon important business; in fact, the most important business with which the denizens of this world have anything to do, and that to which all else should be subservient. My Master did not require all His servants to go away on this business, but He gave an opportunity to all to share in the work and its profits. Those who were unable for any reason to go abroad were required to be engaged in

this same work in and about their homes. One special branch of *their* work was to provide the means to carry on this work abroad. This may seem unfair, but a little examination will show that it is not. It was the duty of *all* my Master's servants to work for Him, but as this planet is constituted nothing can be done without money. The benefit to accrue was just as great to those who stayed at home as to those who went to the front. If those at home were diligent in praying for the success of those who went abroad, and in providing the means for the carrying on of the work, this work prospered, and so did that at home. On the other hand, if those who abode by the stuff became absorbed in self, this reacted on the workers abroad, reducing their courage and strength, and the result was a meagre return for the outlay of time and strength.

"Now, wherever these laborers have gone during all these hundreds of years, through all the world, even its darkest places, the face of society was changed; and not only were men made better, but the physical conditions were vastly improved, and there has been a steady increase in what you call civilization. I have heard that many who scoff at the means which have brought this about, and even deny that my Master ever existed, make a great boast of this same civilization.

"But to my mission. It appears that many of my Master's servants have become so absorbed in the *means* that they have forgotten the end, and many whom He has largely blessed, instead of increasing their returns to Him, squander His gifts upon useless and some even upon hurtful objects.

"So it has come to pass that when the conditions for the extension of this busi-

ness, and the outlook for its success are more favorable than ever before, word has come to headquarters that the whole enterprise is in a fair way to be abandoned. Why? Because the workers sent abroad have become tired or careless? No, the workers hold on in the face of all difficulties. Because of the opposition of enemies from without? No; my Master has again and again showed His power to restrain the enemy.

"And so I have come to have you attend me as I go about and inquire into the reasons for this disastrous failure. It cannot be an undue absorption in the Master's work at home, for there, too, that work languishes. As I wended my way to your planet, I overheard great rejoicings among my Master's enemies, which leads me to suspect that this is all a deep-laid plot of the great adversary, whose grand triumph is the subjection of man to the worship of mammon, which is only another name for the worship of self. Will you now come with me?" and the stranger rose.

"But," said A., "ours is a very small body. There are many churches much larger and more influential than ours. Would it not be better to go to them? Really, ours is *very* small, and not very wealthy."

The smile of the stranger had a touch of severity in it.

"Be assured that my Master will send His agents to those churches too. My mission, however, is to yours alone. As to the size of your church, I have heard that some of you maintain that it wields a greater moral power than any of the large bodies."

A. moved uneasily.

"And I think," continued the speaker, "that I was not misinformed when I was told that only twenty-six years ago you entered into solemn covenant with God that 'by your prayers, pecuniary contribu-

tions and personal exertions,' you would 'seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles, that all men may be blessed in Him, and that all nations may call Him blessed.'" The scrutinizing glance of the stranger was bent on A., and he answered almost involuntarily.

"You have been correctly informed."

"Come, then," said the stranger, "time passes."

"I will ring for my wraps," said A., moving, "and have yours brought also."

"They will be unnecessary," said the stranger, and in an instant A. found himself in the counting-room of a large and influential merchant. Now, in all that followed that questioned the right of this stranger to inquire into his affairs, and all answered as though by some inward compelling power.

"Mr. B.," said the stranger, addressing the merchant, "I am sorry to learn that your business is so unprofitable, and that you are so near the brink of failure."

Mr. B. turned pale, and looked about him with a startled glance.

"I beg of you, sir," he said, in tones of alarm, "that you will not say such things where they may be overheard. Why, it would mean financial ruin to me. Such words would run like wildfire. And it is not true in the least. Why, sir," he went on, with a glow of pride, "I have *never* known such a prosperous year. I have a clear income of thousands."

"Did you not, a few days ago, say to an agent of my Master, who called upon you to help to liquidate the debts of your Church Boards, these very words which I repeated to you?"

The penetrating glance of the stranger compelled reply, but Mr. B.'s tones were very low as he answered "Yes."

"And," continued the stranger, "did you not, during the financial stringency of a

short time ago, promise my Master that if He should help you out of your straits you would give Him the tenth of all your increase?"

B.'s "Yes" was scarcely audible.

"And have you kept your word?"

B.'s "No" sounded like a groan.

"Beware," said the stranger, solemnly, "'Ye cannot serve God and mammon.' What shall it profit a man though he should gain the whole world and lose his own soul?"

The scene had changed. A. found himself, with his guide, among a bevy of girls. Their bright fancy costumes struck A. as very beautiful indeed. His companion accosted one of them. "Miss C.," he said, abruptly, "I have been told that this is the fifth new hat you have had during the current year. Is this a fact?"

"Quite correct," said Miss C. with great self-possession. "I flatter myself that there is not a girl in our set that dresses in better taste than I do."

"I think formerly a new bonnet for spring and another for winter was considered enough?"

"Oh, yes! but you know the times are changed. You would not have us dress like our grandmothers. Some of *them* used even to have their bonnets made over. Money is so much plentier than it used to be. Four new hats, at least, one *must* have, but I prefer a fresh one every month."

"And they cost what—these pretty confections of flowers, ribbons and feathers?"

Miss C. was much flattered by the stranger's interest in the subject of dress.

"Well, I can't get one that I would be willing to wear for less than \$3, and it is rarely that you get a really nice one for that."

Miss D. began to think that Miss C. was monopolizing the attention of the stranger, and she now came forward.

"I prefer," she said, "to have a hat to match each dress. It is in better taste."

"And one must have a new dress how often?" asked the stranger.

Some of the younger girls began to giggle.

"Did you ever see such a man?" said one.

"I'm dying for some chocolate creams. I am going to run across the street and get some."

"I'll go with you," said another, "and get some chewing gum."

"One *ought* to have a new dress for every festivity," answering the stranger's last question, "and they are strewed pretty thickly."

"I ask these questions," said the stranger, "because I learn that the work of my Master—work for which you are responsible—is seriously crippled, and is about to be curtailed. I have been sent to remind you of the vows of your baptism, of the obligations which you took upon yourselves when you united with the Church."

A solemn hush fell on the hitherto merry company. It was broken by Miss E., who stepped forward and said:

"Sir, I would not like you to go away thinking that we are all frivolous. I and some of the others belong to the Christian Endeavor Society, and over and over we have consecrated ourselves to Christ."

"And what do you give to prevent the ruin of the Master's work?"

"We give a great deal," said Miss E. with animation. "You know how many thousands of dollars our conventions cost; but this we spend gladly, for these conventions so stir us up, and kindle our zeal for the Master's service."

Just here little Miss F. spoke up timidly, observing the half-grieved look of the stranger as she and Miss G. indulged in their dainties. "Sir, you do not think it

wrong to use chocolates and chewing-gum, do you?"

"Many things," said the stranger, "are not wrong in themselves, but circumstances make them so. Would you have spent your money for these things had you seen in your pathway some poor wretch dying for want of bread? Would you not gladly have given these little sums to buy a loaf?"

"Certainly we would," said the girls.

"And yet," said he, "one of your agents writes: 'Had we the money, we could have from 50 to 100 children in school. My heart aches every time I say No. I feel there is one opportunity gone to win a soul to Jesus.' And another of your agents says: 'A cent a day from each communicant would give nearly \$11,000 more than are asked for.' How many cents a week do you spend for these things?"

No one answered. Visions of ice cream, little excursions, soda water, ribbons, because they were "*so sweet*," and a hundred like things, harmless in themselves, arose before their eyes.

"Love not the world, neither the things of the world.' 'Let not your adorning be outward, but that of a meek and quiet spirit.'"

The voice ceased, and A. and the stranger were in a beautiful drawing-room, where two ladies sat and talked in confidential tones.

"It was a dreadful crush," said one of them. "I was so tired when it was over that I almost resolved that I would never give another."

Mrs. H. lay back as though her strength had utterly failed her.

"What did this affair of which you speak cost?" asked the stranger, stepping forward.

"In round numbers \$1,000," said Mrs. H., complacently.

"Well," said Mrs. I., "I don't see how one is to live at all, as things go. Now, I

had to pay \$200 for this cloak, and, since I've seen Mrs. J.'s, I'm quite dissatisfied with this."

"Last Sabbath was the day for Foreign Mission collection," said the stranger. "What did you put in?"

"I must confess," said Mrs. H., "that I did not put in anything. 'I was so tired out that I had barely time to get ready for church, and I forgot to put anything in my purse. I was mortified enough.'"

"Did you send a check after you came home?" asked the stranger.

"No," said Mrs. H., with some hesitation.

"Well, I had nothing to give," said Mrs. I., a trifle sharply. "Husband says that with the girls and me to dress, and this great establishment to keep up, *he* can't afford anything for the heathen."

"How shall they hear without a preacher?" said the deep voice.

And now A. and his companion were in another drawing-room.

"Have you sent any help to prevent the curtailing of the Master's work?" asked the stranger of the stately lady who sat there.

"Certainly," said Mrs. K., haughtily. "I always do. I sent \$500."

"Did you send your prayers with it?" continued the stranger.

Mrs. K. was startled.

"I thought," she said, in a humble tone, "that my duty was done when I sent the money."

"The giving of the money was no sacrifice for you, Mrs. K. 'Though I bestow all my goods upon the poor, and have not charity, it profiteth me nothing.'"

The stranger and Mr. A. were in another house, beautiful, but with a veil of sadness over all that it contained. The door opened, and a woman dressed in deep mourning entered the room. A compassionate smile rested on the face of the stranger.

"Mrs. L.," he said, without any preface, "did you know that the work of the Master, begun almost 1900 years ago, is on the borders of a great reverse?"

"What work?" she asked, listlessly. "I did not know anything about it. You do not know, perhaps, that my only son died a year ago, and since then I neither know nor care about anything."

"My Master was an only son, too," said the stranger, "and He, too, died—died to save your son. Why should you not use what would have been your son's to carry to others the news of that salvation?"

"I am willing to *give*," she answered, "but no one can expect me to really *care* for anything."

"Neither does my Master care," said the stranger, "for that which is given in indifference. Put away your selfish grief; your son is in heaven, and in a few more years you will follow him. Will you not help others to get there? 'He that loveth son or daughter more than Me is not worthy of Me.'"

"It is useless to talk to me about giving," said a woman to a group gathered about her in front of the church door, discussing an appeal just made by the pastor in behalf of missions.

"What with this and that, it is give, give, all the time. I finished a new dress for Maud only six weeks ago, and now Lucy M. has a new silk, and nothing will do Maud but she must have one like it."

"Well, why do you indulge her?" said Mrs. N., who was the speaker's sister.

"Am I going to have the M.'s suppose I can't afford anything they can?" was Mrs. O.'s tart answer. "And you are just as bad about Tom; he must have every new fad."

"Oh, that," laughed Mrs. N., indulgently—"that's different. Tom's a boy, and you know boys do guy each other most unmercifully if they don't have just what

they think ought to be worn. Now, Tom won't wear a necktie more than a week, and if his bicycle suit, and his boating suit, and his tennis suit, and his football suit, and his skating suit are not just so, he lets us hear about it. It's true it keeps us pretty close, but Tom is very sensitive, and he don't want any one to suspect that we are not as rich as the best of his set."

"Well," said Mrs. O., as she turned away, "'Charity begins at home,' and the Bible says 'that if a man doesn't provide for his own household he's worse than an infidel.'"

An expression of deep sadness passed over the face of the stranger. No need to ask questions there!

Shall we go with A: and the stranger to the end of the alphabet?

Did the messenger find none to commend? Yes. He saw poor widows who had toiled for almost a lifetime, to bring up their children in the fear of God, giving of their meagre store a portion to feed the souls of the perishing.

He saw seamstresses sitting through the long hours, day after day, and often far into the night, stitching for a bare pittance to keep life in the body, dividing this little sum, and casting part into the Lord's treasury.

He saw teachers, spending years in the unthanked drudgery of the schoolroom, lay by their share for the bringing of the Kingdom.

He saw mothers who toiled from dawn till long after dark in the multifarious duties of the household; he saw these lay away separately as sacred the tenth of their little income from the farm and the dairy, and only sorrow that it was not more.

He saw some, too old and poor to give anything material, go away day after day, and on their bended knees pour out their souls to God in prayer for a blessing on His work. And who knows but theirs was the most precious offering of all!

He saw ministers ill-paid, and expected to give to every charitable object under the sun, deny themselves of many necessities that they might invest in this best paying of all enterprises.

And here and there, thank God! he saw one who had been blessed with abundance of this world's goods giving liberally to the work of the Lord.

But that these last were few, we have only to look at the figures to prove.

For had *all* the wealthy given in proportion as did the poor of the flock, *could* all the Church Boards be in debt, when *only one cent a day* from every member, rich and poor, would leave a surplus in the treasury?

By some strange phenomenon, A. saw all these groups again, simultaneously, stand before the stranger as he spoke to them the following words: "My Master says to you, one and all, 'Seek ye *first* the Kingdom of God and His righteousness.' In a few more years all these things which lead your hearts away from the Master, whether it be love of gain, or love of pleasure, or ambition to outshine others—all will have passed away 'as a tale that is told.' But 'the Word of the Lord endureth forever,' and that Word says: 'They that turn many to righteousness shall shine as the stars for ever and ever.' 'Lay not up for yourselves treasures on earth.'

"Will you not leave off every sinful habit? Will you not forego even those things which are in themselves innocent, till the means is assured for saving the Church from disgrace?

"Will not you who consecrate yourselves to Christ in your meetings *deny* yourselves for *one year*, at least, your beloved convention, seek your inspiration in frequent, earnest, private prayer, and give directly to the Lord's treasury what it would cost you—the *whole* cost? That would be self-denial, indeed!

"Will not you, dear brothers—the Master was once a youth, and He denied himself—deny yourselves for awhile all sport which *costs*, and put the product of your self-denial into the treasury of the Lord?

"Will not you, mothers, *help* your daughters to rejoice in the best of all adorning, and to be willing to deny even their very natural craving for beautiful things, that they may help to win souls? How shall these perishable things compare with the joys and the glory they will enjoy who give up for Christ!

"But be assured," he said, and A. saw a tremor run through all that vast assemblage, "that God has no *need* of your silver and gold, but *you* have need of the grace of liberality. He honors you by making you His instruments. If you do not obey, yet His Kingdom will come, but, alas for you, not through you. He will raise up others who will do His will. If you would live as a Church, fulfill your covenant obligations." Will they do it?

A LOVER OF CHRIST.

THE SCOPE OF THE CHURCH'S WORK.*

The Church's marching orders read: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

This commission is based upon the universal mediatorial dominion of Christ. Because He has power over all flesh, and authority to give life to as many as the Father hath given Him, He has a right to commission His ambassadors. This commission is world-wide in its scope. If God has spoken the whole world is interested

*Read before New York Presbytery, October 19, 1897.

in the message. This commission is addressed to the organic people, the nation. Civil society is to be brought into allegiance to Christ. This commission embraces all the revealed will of God. The world needs to hear all that the Lord has said. This commission is enforced by the personal presence of our Saviour-King.

The scope of the Church's work is to bring this rebellious world into allegiance to Christ. It is therefore the Church's duty:

1. *To proclaim to the world the whole Word of God.*

"The words that I speak unto you, they are spirit and they are life." The wires stretched through our cities and connected with the power house are charged with electric force, and when the trolley touches them the cars move. The scriptures of the Old and New Testament are wires let down from heaven charged with the dynamic force of the Holy Ghost. The American Bible Society and the British and Foreign Bible Society, in making 250,000,000 copies and putting them into 300 languages, parts of them into 600 languages, and distributing them in all nations, has drawn these wires around the world and carried branches into every land and island of the sea, and every man who touches the wire, and every family brought in contact with it, and every corporation brought into touch with it, and every state and nation brought into vital touch with it, are quickened and moved and renewed and transformed by the informing life.

"And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged."

When Ezekiel prophesied in the valley of vision, there was a noise, bone coming to

his bone, and flesh and sinews came upon them, and the Holy Ghost breathed upon them and they lived. When the apostles charged the Jews with murdering the Lord of glory, they were pricked in their hearts, and cried out: "Sirs, what must we do?" And when they charged the Gentiles with rejecting Him who was slain for their sins, they were convicted. "How shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? Faith cometh by hearing, and hearing by the word of God." The prophets were sent to the nations. Ministers are Christ's ambassadors to the nations. An ambassador must deliver all the message delivered to him. "Preach the word." And hence, our manual reads: "All scripture is given by inspiration of God, and is profitable for doctrine, for commandment, for instruction in righteousness, that the man of God may be perfect."

2. *To declare the meaning of this inspired Word, by the illumination of the Holy Ghost.*

Christ promised that the Spirit would teach us all things. After His resurrection Christ appeared to the disciples in the upper room, and breathed on them, and said: "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." On the Day of Pentecost, the apostles received the miraculous endowment of the Holy Ghost. They were inspired to speak and write for Christ. They were empowered to work miracles as the evidence of their divine commission. They were inspired to organize the Church and furnish her with officers and ordinances. Their decisions were the deliverances of the Holy Ghost. "It seemed good unto the Holy Ghost and unto us." The apostles had seen Christ's spotless life,

heard His words, witnessed His sufferings, death, resurrection and ascension. Here their information from personal observation ended. The Holy Ghost came down and declared that He had witnessed Christ's entrance into heaven, His exaltation to the throne, His receiving the promise of the Spirit, and His giving Him the authoritative commission to come to the earth and abide in the Church. "We are witnesses of these things, and so also is the Holy Ghost." When the apostles had perfected the organization of the Church and completed the New Testament, they were withdrawn. Ever since the Holy Spirit abides in the Church in the apostles' message, and through their word reaches those for whom Christ died. The Church has been under the instruction of the Holy Ghost for more than 1800 years. And so she has reached certain definite conclusions as to the meaning of the Word and has sealed her attainments with the blood of millions of martyrs, and she cannot abandon these attainments without betraying her sacred trust. And so manifest is the presence of this Heavenly Teacher in the Church, instructing the saints as to the meaning of the apostolic message, that St. Vincent of Levens, in A. D. 434, coined the maxim, which is the axiom of Augustinian and Calvinistic theology: "*Quod semper, quod ubique, quod omnibus*"—What is believed always, what is believed everywhere, and what is believed by all God's people, is the teaching of the Holy Spirit. Upon this principle we affirm that the Nicene Creed, adopted by a council representing the church universal in 325 A.D., is the teaching of the Spirit of God through the Word, dwelling in the hearts of all His people, everywhere and all the time. The Chalcedon Creed, adopted in 451 A.D., by another like council, is the teaching of the Spirit in the Word. The Augsburg Confession, adopted by a council representing the Church of

the First Reformation in Europe in 1530 A. D., is the mind of the Spirit. The Westminster Symbols, adopted in 1649 A. D., by an Assembly representing the Church of the Second Reformation, are the truth of God's Word as interpreted by the Holy Ghost. That Creed contains the accumulated attainments of the Church up to that time. By these attainments the Church is bound, until God in His providence shall give her another ecumenical council. In view of that future Assembly, the Covenantant Church stands for these attainments, and carefully preserves the attainments she has made and shall make in the meantime. And for her to agree to accept a lower standard, to agree to surrender any part of these attainments, for the sake of being incorporated with the other Reformed Churches, that have surrendered more or less of these attainments, would be to forfeit the presence of the Spirit Teacher and defeat the purpose that is sought to be accomplished. A man who has gone through the primary, grammar and high school branches with credit, and graduated from college and the theological seminary, does not cast away all his labors and begin over again with the alphabet. Why talk about the Church doing what would be idiocy in the individual? An astronomer does not cast aside all the discoveries of those students of the heavens who have put on record the results of their careful and faithful investigations. Why ask the Church to do what would be supreme folly in a philosopher? "Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

3. *To exhibit the divinely-appointed order of Christ's Church.*

The apostolic order was not independency nor a prelatial establishment, but the Presbytery. The Church of Scotland was Presbyterian from the first. St. Patrick, a Scotchman, entered Ireland in 432, founded

365 churches, ordained 365 pastors and 3,000 elders over them, and baptized 12,000 converts with his own hand. He was a Presbyterian. In 563, Columba, an Irish Presbyterian, went with twelve companions to Iona, and established the Presbytery of the Culdees, which became a missionary center, whose influence was felt in all Scotland. From 603 to 1297, Rome kept up an aggressive war upon them, until they were disorganized. Only fragments remained for two centuries. In 1528, on the last day of February, Patrick Hamilton, in the twenty-fourth year of his age, suffered martyrdom. This was the signal for a revival in Scotland. In 1546, George Wishart was executed. That kindled the flame of the Reformation. From 1547 to 1572, John Knox led the Presbyterian hosts. Banished by Queen Mary, he went to Geneva, and learned from John Calvin more perfectly the Presbyterian system. In 1660, the first General Assembly of the Church of Scotland met. The commissioners of the Church of Scotland, in the Westminster Assembly, carried that council for Presbyterianism. George Gillespie, a young preacher, led the Assembly by his eloquent address, and they adopted "the one unalterable form of Church government." It is a spiritual republic that is to be world-wide. In our republic there are 45 States, and over 4,000 counties. The government of every county and State is constituted on the same plan as the general government. In every city there are the Mayor, Board of Aldermen, and City Council. In every State there are the Governor and upper and lower houses of the Legislature. In Washington, D. C., there are the President, the Senate, and the House of Representatives. So in the Church, there is a bench of elders in every congregation, presided over by the pastor as Moderator. In every county there will be a Presbytery, having jurisdiction over all the congregations within that territory. In every State there will be a Synod,

representing all the Presbyteries in the commonwealth. In every nation there will be a General Assembly, representing all the Synods in the national domain. And these National Assemblies will be represented, perhaps quadrennially, in a great Ecumenical Council. "That they all may be one." When this consummation has been reached, then we can have scriptural discipline in a united Church. But to abandon this basis revealed by the Holy Ghost, for the sake of organic union, is to repeat the sin of Abraham in endeavoring to work out the divine promise in his family by taking Hagar, his bond-maid, instead of waiting for God to work it out through his legitimate wife, Sarah.

(To be continued.)

Boston, Mass.

J. M. FOSTER.

MONEY FOR MISSIONS.

At our request Rev. Dr. W. H. P. Faunce, pastor of Fifth Avenue Baptist Church, has written out the following sentences from an admirable address on "The Church Abundantly Able to Respond," which he delivered at a union meeting of Ministers' Associations, held in Fourth Avenue Presbyterian Church, Jan. 10, 1898, in the interest of foreign missionary work:

Why is the response of the Church to the leadership of Christ so faint and slow? Is it not time for great searchings of heart? Perhaps the chief cause is the radical defect in our preaching. Through modesty, or through craven fear, many of us do not grapple with the consciences of our congregations in the matter of the Christian use of property. We love to comfort the mourner, to soothe the perplexed and the weary; and the average congregation will stand an amazing amount of comforting and soothing. But we fail to grapple with the conscience of the people in the matter of faithful stewardship, and to proclaim that all rightful holding of property is a from of communion with God. It is

remarkable that the Bible, the most profound spiritual literature of the world, should have so much to say about money. Most manuals of devotion disdain to touch the subject. The "Imitation of Christ," by Thomas a Kempis, is a marvelous meditation, carrying us into an upper chamber, where the roar and traffic of the great seething world are quite shut out. "Pilgrim's Progress" alludes only in one chapter to buying and selling and getting gain; describing it as a Vanity Fair, from which the Christian should escape as soon as possible. The mediæval hymns move in a lofty atmosphere, where any mention of property or money would seem a descent from heaven to earth. But the Bible knows no such mock modesty or pseudo-sanctimony. It deals directly and pungently with problems of possession. In Christ's parable of the talents, by talents He means not genius or accomplishments, but simply *money*. When He says, "Ye cannot serve God and Mammon," Mammon means not a fallen angel, not "the least erected spirit that fell," but simply *money*. When Paul, in his great resurrection chapter, has made the trumpet to sound, and the dead to rise incorruptible, then, without the slightest pause or change of inflection, he proceeds: "Now, concerning the collection," and any doctrine of a future resurrection, which does not end in a present sacrifice, is a delusion and a snare. If the Church is the body of Christ, it must see with the eyes of Christ, speak with the lips of Christ, toil with the hands of Christ, feel with the heart of Christ, and, like Him, give itself for the life of the world.

THE VALUE OF MISSIONS.

The Brussels Exhibition has incidentally elicited a striking testimony to the efficacy of Protestant missions on the Congo. The writer of *L'Etat independant du Congo à l'Exposition de Bruxelles-Tervueren*, a work published under the direction of M.

le Commandant Liebrechts, so far from uttering the customary cheap sneer at missionary devotion, is at some pains to catalogue the various reformed agencies which have selected King Leopold's vast territories for their objective. His Belgian readers are placed *au courant* with the most recent results of evangelistic effort. Since the establishment of Protestant missions twenty years ago, ten Protestant denominations have successively created mission posts in the Free State. These number fifty-six in all, and are occupied by 221 agents of both sexes; the buildings attached are constructed with skill, and characterized by a comfort essentially British. The preachers are usually zealous, desirous of well-doing, and in certain parts of the Lower Congo, towards which general effort has converged, several thousands of Congolese have submitted to their influence. In addition to various literary efforts, a printing press has been set up, and from it is issued one journal in a native tongue. Instruction is given in some of the schools, and English is universally taught. Three steamers on the Upper Congo are owned by the Reformed Societies. It is an incontestable fact that Protestant missions have accomplished much, and that in several localities their influence is a factor of real weight.—*C. M. Intelligencer*.

TITHING.

In a mission church, in a province of Turkey, a poor widow with five children was helped weekly by her church to the amount of twenty cents. Out of this was brought, week after week, two cents as her contribution to the services of the sanctuary and its support of the poor. At first the receiving deacon laughed, saying it was absurd to bring the church's money back to its own doors. The woman, weeping, said: "Is it not mine after you have given it? And cannot I also bring my tithe with the others?"—*Mission Studies*.

EDITORIAL NOTES.

—On Sabbath, Jan. 30, a letter was dropped into the collection box of 2d New York, addressed to the pastor and signed "A sinner saved by grace." It contained \$68.92, to be devoted to Home and Foreign Missions, according to the needs of the work. We have handed Mr. Walter T. Miller \$34.92 for the Foreign Missions, and have sent \$34 to Mr. John T. Morton, Pittsburg, Pa., with instructions to divide the money equally between the Domestic and Southern Missions, whose treasuries are largely overdrawn.

—We have also received the following contributions to the Foreign Missions :

Mr. W. H. Rice.....	\$1 00
Mrs. W. H. Rice.....	57
Mr. W. M. Rice.....	1 00
W. Kortright, N. Y.	
A friend (additional).....	1 25
Brooklyn, N. Y.	
A friend of missions.....	13 00
Philadelphia, Pa.	

—Some very generous offerings have been made to help in liquidating the large debt of the foreign treasury. A friend in Tierfurgus, Ireland, has sent a postal order for the equivalent in American currency of twelve shillings. Mr. Wm. L. Young, of Royal Oak, Mich., says in a letter, covering an additional five dollars for this purpose: "If the Covenanters Church would give the Lord His tenth, the debt would be wiped out at once." And will not every one read and ponder the following paragraph which we have taken the liberty to clip from an official letter that Mr. Miller recently received from Rev. A. I. Robb, of China?

"I see that the Syrian Mission is considerably in debt and that there is some disposition to start new projects rather than sustain the old. I feel that the Syrian

Mission has the first claim on the Church. When I came to China, it was with the belief, which I still hold, that the Church could and would sustain a Mission here without any detriment to other work. Now that the debt is growing and the opportunities are good for enlarging the work there, as I am advised by letters from the workers, we should make strenuous exertions to keep the work fully supported. If the lesson of history be true that persecution is the precursor of revival, then we can reasonably believe that, in spite of 'the unspeakable Turk,' the Spirit of God is about to usher in on the Syrian Mission a period of prosperity, excelling all her former glory and fruitfulness. I believe this and, while I can find ready use for the Lord's tenth of my salary here, I will ask you to deduct \$100 from my next payment and place to the credit of Syrian Mission. I do not want the Church, after forty years of faithful sowing, to falter when the harvest begins to ripen."

There is no need of any comment. And there is more to tell. Another missionary, one of the devoted women whom the Church has commissioned as its messengers, recently instructed the Treasurer to take £10 out of her salary for the same purpose, charging him, at the same time, not to make any reference to the matter in the public prints. He told us, however, and we hasten to repeat the story in our columns, reluctantly withholding the name. Nor are these exceptional cases in the history of the Foreign Missions. If the professed friends of evangelistic work in the home congregations would contribute in the same spirit and with the same liberality as their loyal representatives in the foreign field, there would never be any overdraft on the Treasury.

—Since last report the following payments have been received towards the fifth year's salary of pastors' missionary:

Rev. B. M. Sharp.....	\$20 00
McKeesport, Pa.	
“ R. C. Wylie.....	10 00
Wilksburg, Pa.	

The elders have sent in, for the fifth year's salary of their missionary, the following contributions:

Mr. S. Carmichael.....	\$3 65
Brooklyn, N. Y.	
“ M. G. Euwer.....	3 65
Parnassus, Pa.	
“ R. G. Robb.....	3 65
Sharon, Iowa.	
“ Wm. Brown.....	5 00
New York.	
Memorial, the late Jas. R. McKee..	15 00
Mr. John Robison.....	4 50
Dresden, O.	

The young women have made the following offerings towards the salary of their missionary for a sixth year:

Mrs. M. E. Latimer.....	\$5 20
Rose Point, Pa.	
Miss Eliza M. Cannon.....	5 20
Wyman, Ia.	
“ Julia B. Lynn.....	3 65
Rochester, N. Y.	
“ Maggie Robison.....	7 00
Dresden, O.	
“ Sadie A. Sterrett.....	3 65
“ Lizzie Sterrett.....	3 65
“ A. Rachel Wylie.....	3 65
In memory of late Rev. J. H. Wylie.	5 20
Olathe, Kan.	
Miss Myrtle Tippin.....	3 65
Gregory, Kan.	
Miss M. Josie Wallace.....	3 75
Brooklyn, N. Y.	

—LOOKING BACK FROM THE SUNSET LAND, OR PEOPLE WORTH KNOWING.—This book is an autobiography of Rev. N. R. Johnston. It draws a more correct picture of himself and friends than can be found anywhere

else. There is not an uninteresting chapter in the story from beginning to end. One does not know which to admire most—the tenderness and fidelity with which he discharged the duties of a small pastorate in New England, the reckless earnestness with which he threw himself into the anti-slavery movement, or the passion for souls that revealed itself in his missionary work. Each conveys important lessons. We notice, however, an inaccuracy here and there that might have been avoided, if the author, instead of trusting memory, had consulted the official records of the Church. Nor has he been able always to rise, in the spirit of a true historian, above the influence of prejudice, notably in his account of the steps taken to extend the missionary operations of the Church. In some instances, unconsciously, we suppose, but really, impressions are made to do duty for facts. These defects impair, to some extent, the historic value of the volume, and yet it deserves a wide circulation. It is admirably written. There is an undertone of humor that makes it very attractive reading, and it is brimful of facts worthy of preservation.

Every family ought to order a copy of this book from the author, 1024 East 30th Street, Oakland, Cal. It only costs \$1.25. The agent in New York City is Mr. Adam Rainey, 428 W. 57th Street.

—BRIEF BIOGRAPHICAL SKETCHES.—Through the kindness of our friend, Rev. A. M. Stavelly, Ballyclare, Ireland, we have received a copy of this little volume. It is from the pen of Rev. Samuel Ferguson, B. A., Waterside, Londonderry, and contains well-written sketches of the lives of seven Irish covenanting ministers who labored during the latter half of the 18th century. “These ministers,” says the author in his preface, “. . . deserve well of their Church and posterity. They contributed very largely to the formation of

the current of religious life and work that we experience to-day. Under many difficulties they bore their testimony for Christ, His crown and covenant, at a time when there were few to do it." It is illustrated with photographic views of the meeting houses at Bready, Knockbracken, Kellswater, Crevagh and Faughan, and furnishes a list of ministers, licentiates and students under the care of Irish Presbyteries from 1757 to 1897, with dates of ordination and death, and sphere of labor, wherever known.

This volume, though brief, is of great historic value, and many in America will be glad to have it brought to their attention.

—The Fleming H. Revell Company, New York, Chicago and Toronto, have laid on our table *Korea and Her Neighbors*, by Isabella Bird Bishop, F. R. G. S.

The name of the author is the best recommendation of this attractive volume. It is a graphic record of the personal observations of an experienced traveler in Korea at a most eventful period in its history, and is full of information that cannot be obtained from any other source. Almost everything that one wishes to know about the country, the

appearance, character and habits of its people, its present political condition, and its possible future, can be learned from this book. To the accuracy of the facts, and the correctness of the author's conclusions, we have the testimony of Sir Walter C. Hillier, late British Consul-General for Korea, who has known the country from its first opening to foreign intercourse. "The facilities enjoyed by her," he writes, "have been exceptional. She has been honored by the confidence and friendship of the King and the late Queen in a degree that never before has been accorded to any foreign traveler, and has had access to valuable sources of information placed at her disposal by the foreign community of Seval, official, missionary and mercantile; while her presence in the country during and subsequent to the war between China and Japan, of which Korea was, in the first instance, the stage, has furnished her the opportunity of recording, with accuracy and impartiality, many details of an episode in far Eastern history which have hitherto been clouded by misstatement and exaggeration."

The price of this volume is \$2.

RECEIVED, New York, January 20, 1898, through OLIVE TREES, the sum of Five Hundred Dollars, being the contribution of the Young People of the Second Reformed Presbyterian Congregation, New York City, for the fourth half year's salary of Rev. Henry Easson, their Missionary to Cyprus.

\$500.00.

Walter T. Miller,
Treas.

FOR advertisement of Revised Psalters, see HERALD OF MISSION NEWS for the Year 1897, 3d page of cover.

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WANTED, COVENANTER PICTURES.

The undersigned proposes to assemble copies of all obtainable pictures in any way relating to, representing or illustrating the early history, life and customs of Covenanters both in Europe and America. The intention is to reduce these pictures to stereopticon views for the purpose of illustrating lectures upon the history, contentions and achievements of the Covenanters, and for giving stereopticon entertainments for Sabbath Schools, &c., &c.

The work of assembling this collection is undertaken in the belief that if our people, and especially the young, were more fully acquainted with the heroic times and causes which led to the organization of the Church, there will be fewer to forsake her honored banner.

The intention is, when once the collection is assembled, to duplicate it for use in different parts of the Church, and the negatives will be carefully preserved for that purpose. The work is undertaken without hope of compensation, and we therefore ask that all assistance be rendered free, for sake of the cause. What is wanted is wood-cuts from books or periodicals, etchings or sketches. These will be photographed and, if desired, returned to the senders. Pictures too large for sending may be photographed to about cabinet size, and the photographs mailed. Photographs of relics, historic documents, places or scenes will all be appreciated. Those contributing or offering to do so will be kept informed, as the work progresses, through OLIVE TREES. Send with the pictures all data, history, incidents or reminiscences. Martyr scenes, communion scenes, conventicle scenes, or pictures of memorable or historic meetings, places or men will all be useful. Also, if there are any sketch artists in the Church we would like to hear from them. We may require the assistance of such in this work, and also in developing another system of illustrations, of a different kind, but of the same general intent and purpose. We hope to have a prompt and generous response.

R. M. DOWNIE,
College Hill, Beaver Falls, Pa.

Mr. Downie has agreed to undertake this work at the suggestion of one who is deeply interested in Young People's Societies and Sabbath School work, and he has the facilities at hand for prosecuting it. This enterprise has the entire sympathy of OLIVE TREES.

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